

FITS CURED

RESPONSIBILITY OF THE SQUAD

RESPONSIBILITY OF MOTHERS
—
Sensible Thoughts by a Methodist
Lady.

Nearly every mother thinks herself fully capable of bringing up her own children without any interference whatever. But it is the responsibility of mothers we are dealing with. At what period does it begin?

Is it safe to say that a mother is not responsible until a child is of the age that it can be reasoned with—say two, three or five years old, as it may be? I answer most emphatically. No.

Her responsibility is dated back to the very beginning of the existence of her offspring:

As has been said, much as parents may desire it, they cannot bring up their children packed in cotton-wool, safely stowed away in handboxes, labeled: "This side up."

Whether it is pleasant for us to own

it or not, we have to face the difficulty, that our little ones have natures like ourselves, and it depends to a great extent upon the home training in their early, tender years which shall be uppermost, that which is evil and corrupt, or that which is pure.

First, we should be truthful with our children. Never promise them anything carelessly, and without stopping to consider whether we shall be able to perform it or not.

to chastise their children for something they have or have not done; or, perhaps, they wish them to do some-

do thus and so, they will give them something. They say this thoughtlessly, with no other intention than to

bring the child to do the thing they require. All unconsciously they are sowing seeds of falsehood, and destroying the confidence which is so beautiful when maintained between

Second, we should be just. We should never censure without a cause, and then, while picturing the results of evil doing, we should take pains to

I think one great mistake parents make is in not teaching their children how inseparably connected the interests of each other are. What affects

We, as grown people, would refrain from doing anything that would hurt the feelings of our friends if we

Don't you think children could be taught to do as much? I do.

A friend once related a circumstance of a little girl of not more than

five summers, who, when asked to do something she thought was not right, replied: "No, my mamma would be so ashamed of me were I to do that." You see, young as she was,

she felt her wrongdoing would affect her mother. Again, while we are not sparing of censure, may we be as generous of praise whenever it is deserving.

I pity children who never know whether they please their parents or not, no matter what they do or how hard they try. I know it is an old-fashioned saying that "praise to the

face is an open disgrace;" but I am glad it is "old-fashioned," and the people of to-day believe in progress and new fashions.

And then, again, we should be firm.

How annoying it is to hear a child, after its parent has refused to grant some request it has made, keep teasing for the same.

If our children understood that we

did not hastily make up our minds, but what we said we meant, we would have no trouble along this line.

I believe that when mothers wake up to their privileges, coupled with

their responsibilities, there will be a better state of affairs among our young than there is to-day. When the fundamental principles taught will be love for their Creator, and everything that is pure, honest and noble. This

that is pure, honest and noble. Then mothers will have reason to rejoice in the fruit of their labors, and coming generations will reap the benefit.

Lake Sunapee Camp, N. H.

TO THE EDITOR:—Anyone who has ever visited Lake Sunapee must have been impressed with its beauty and with the grandeur of its surroundings. The mountains and hills, dotted with thrifty, fertile farms, make a grand setting for

the fair lake. And it is to this beautiful spot in the old Granite State, a spot so well calculated to awaken and develop our spiritual natures, that we invite you the coming season.

make the camp-meeting of 1880 rich with spiritual blessings, and no one can doubt its success as they read the names of the engaged speakers and mediums: Edgar W. Emerson, Mrs. L. B. Craddock, Mrs. R. S. Lillie, Mrs. E. H. Webster, Mrs. Carrie E. S. Twing, Mr.

F. A. Wiggin, Mrs. S. C. Cunningham, Mrs. Ida P. A. Whitlock, Mrs. Marcella Strong, Dr. W. A. Hall.

The camp will open August 2 and close September 6. A fine quartette has been engaged. The Columbian orchestra,

of Boston, will dispense their sweet music through the entire meeting. Dances will be held in the pavilion on Wednesday and Saturday evenings of each week. The steamers Edmund Burk, Armenia White and Lady Woodsum will make daily trips to and from

and will make daily trips to and from the station. As various points of interest are touched, the grand views one is enabled to obtain make the ride one of great enjoyment to all lovers of the beautiful. Any one wishing for further particulars can address either of the

following: Thomas Burpee, Sutton, N. H.; Ed. Gove, Riverdale, N. H.; David Thayer, Manchester, N. H.

Sufferers from physical and nervous debility find great relief in the use of

Ayer's Sarsaparilla. Far better than any stimulant, its effect is not transient and superficial, but deep and permanent. It builds up the system by purifying and enriching the blood.

The art of pleasing consists in being pleased.—Hazlitt.

SOUL GENESIS

From the Telluric World.

A Rational Cosmogony, Void of God, Fetish or "Bok."

CHAPTER III.

TO THE EDITOR:—It is a reasonable and self-evident statement to say: Space exists. That it is here uncreated, and we are denizens in it without choice or volition. Space is limitless room. Its three dimensions are length, breadth and thickness.

Judge Stallo says, in "Concepts and Theories of Modern Physics," "Space has no properties." We cannot avoid thinking space has one function at least, since Professor Tait says "matter is whatever can occupy space." This, then, makes space a matter-holder, which is a function or an office.

We observe matter is tangible. It is cognized by the senses, as sight, taste, touch. Like space, matter is uncreated. It is here, and we are fractions of it without choice or consent.

MATTER A REALITY.

There are philosophers who tell us that matter does not exist, that "primary matter has not been found."

Question—Does anybody know anything about primary matter?

To our view such language robs us of rational footing or honest thinking. The consensus of normal perception and the consensus of common sense bear rule and assert that matter is not delusive, but is the obdurate and veracious thing it appears to be, as addressed to our perceptions.

When we put the foot down, to move from place to place, it meets a resisting something found to be a firm footing. Therefore, to avoid all refinement of fancy, fiction, or the occult essence of skins of words, we say it is a safe conclusion to reach, that our feet tread upon substantial matter. Such mundane matter is typical of that under discussion.

PROPERTIES OF MATTER.

There are properties of matter, such as heat, motion, attraction, electricity and law. These properties are known and identified by their presence and action. As Judge Stallo says:

"There is in every finite part of the world an ingenerate bias from irregularity to regularity, a natural bent from disorder to order, an inherent tendency from chaos to cosmos; and this tendency is the simple and direct consequence of the relativity of all material forms—of the fact that each finite whole is always a part of a still greater whole—in short, that the finite exists only on an ever-receding background of infinitude."

Here the veil is lifted and we see how the finite steadily runs into the infinite, and how the two become one without break, violence or confusion. In the first chapter of our thesis we quoted the case of the Spanish Bishop Ambrose, who had been on the spirit side of life several thousand years, during which time he dwelt in his former native ignorance, religious filth and superstitious darkness. He and his garments were still coarse, dank and offensive, but by confessing through an earthly medium he was suddenly changed to a state of light of celestial brightness and advanced condition of being. Here note the value of mundane agencies to repair and advance spirit beings.

In the second chapter we set forth an eminently instructive and original work of nature's vital powers, as described by Professor Mape, to generate from material elements of earth phosphate of lime, a momentous life and spirit factor, which we figured thus: [See fig. 1.] The circles in-



dicated primal matter. The central square indicated sequential spirit born of primal matter. On a second thought it would have been more consistent to have had the three circles in the diagram to depict angles, and instead of the central square it should be seen globular, thus: [See fig. 2.] Bear in mind, matter first, the outside, and in the order of time and events. Second, spirit; the circular center, evolved through the ever-acting powers or properties of matter. Hence, even here we see the problem of being rounded out to a somewhat completed whole. All evolved through the complex action and reaction of the material "powers" of our grand old world.

PSYCHIC SIDE OF MATTER.

With the above cogent postulate, have we not warrant to say that the properties of matter may be truthfully identified and designated as the cognitions, observe spirit pole and psychic side of matter?

They are multiple, composite, ingenerate powers equivalent to a cause, or the so-called "first cause," to evolve from this infinite magazine of matter, the psychos or soul-ego of zoi life. If, as Professor Cope says, "consciousness is a property of matter," we at once perceive how congenial and affiliative are these above-named properties of matter, with consciousness added to their sum total.

Can we not see in these plethoric properties—this pregnant sum-total, the essential infant figure of spirit being cradled in embryonic dawn? Here in the fullness of these varied cosmic instrumentalities the student finds himself in the presence of a cluster of world-evolving powers, many forces multiple and ample to unfold infinite mundane effects, without God, Fetish,

"Bok," or superstitious guessing. It avoids fortuity.

SPENCER AND FISKE.

Standing upon the same platform with Mr. Herbert Spencer, Professor John Fiske says: "There exists a power to which no limit in time or space is conceivable, of which all phenomena as presented in consciousness are manifestations, but which we can know only through those manifestations."

In answer to the above, we ask how does he or anybody know whereby to make so naked an assertion?

They (Spencer and Fiske) name; they describe, they specify none. If there were any such "power" lying or floating about at random, they certainly would inform us thereon. Inasmuch as they have not done and cannot do so, that forlorn blank of itself amounts to so mighty a contradictory problem that we can and must use it as an opposing postulate, and adverse argument.

So, in view of our foregoing world of matter infinite with its synthetic properties, we conclude there is no other "power" existing. No other "creator," so-called.

Professor Faraday, from Spirit-life says: "There is no God as a personal Creator." Consequently there is no other first cause, so-called; but, as before said, there are powers many, forces multiple, seen and identified in this our solid old world of infinite matter and the plenitude thereof. These properties Professor Fiske seems to have forgotten, overlooked or ignored.

Therefore, why not stand firm and feel comparatively solid in the conviction that these recognized properties of matter really typify the spirit side of matter, in the same light and measure as the mental typifies the spirit side of the genus homo?

So far as the writer is aware, no philosopher or writer has attempted to unify these mundane properties of matter, nor to utilize them in the study of cosmic ontology.

To our view they display as important a bearing on cosmic philosophy as matter itself. If spirit is supposed to hold a position above matter, these properties stand on an equal level with spirit.

This "power," so conspicuously invoked by Professor Fiske, he seems to have left to itself unspecified, unanalyzed and undefined.

Whatever it be, it may prove but another name for Huxley's and Spencer's "persistence of force," or the "unknowable." Indeed, Professor Fiske's "power," Messrs. Huxley and Spencer's "persistence of force," and our "properties of matter," may constitute a trinity of primal P's and be resolved into august correlatives of each other.

However, in all reason, these mundane properties of matter are of too much consideration to be left to waste in the inertia of a world of seeming inaptitude. Derive it who may, it is a far-reaching and most profound deduction. Without strain or violence it solves a great problem. It is in accord with and in continuation of Professor Tyndall's idea as expressed in his Belfast address, where he saw "in matter the promise and potency of every quality and form of life." The logic of fact and the fitness of function conform to each other without aspersion or chaffing.

EQUILIBRIUM.

As our quotation from Judge Stallo's "Modern Physics" indicates a disposition in nature to motions of improvement, of upward growth and unfoldment, it will be of interest to see how organic life is prefigured in the inorganic and mineral world. Note but one example:

That rule of action in society and among people, known as justice, has its origin in equilibrium. Equilibrium begins, so far as we can judge, in the realm of crystallization among minerals. Equilibrium unfolds the early basic side of justice between people in the social compact. Proof: Take a beautifully-formed crystal and break off one or more of its angles, then place it in a solution of the materials of its composition, and before new crystals will form in that solution, the damaged part of the once perfect specimen will be rebuilt, the injury repaired and the deformity corrected. Readjustment and equilibrium of parts are restored to former proportions.

Here we see the law of consistency, of even balance of parts, the law of equilibrium; or, as Mr. Faraday calls it, "The law of equipose," is so dominant and persisting that the inequalities and disturbed state of proper form and normal proportion must be restored before new work or new crystals can be formed. Equilibrium being innate in crystals, crystallography becomes the forerunner and type of justice in communities. In isolation, or in a solitary state, justice is withdrawn a name and without existence. Its life and economy of action belong to two or more, or to the multiple. It is like matrimony, it takes two or more to give it existence. In the singular number it is nothing, a non-entity.

Thus we have traced the genesis of the sentiment of justice to the inorganic or mineral world of primal matter. This foregoing matter is also the progenitor of electricity and magnetism. And justice belongs as near to the category of spirit as does attraction, electricity and magnetism; they all spring from the mineral constituents of our home on this telluric world. Here, again, we meet with the genesis of spirit from matter.

The posthumous M. Faraday observes: "The elements in their radiant state" (of the cosmic universe) "vary in such different vibratory rates, that at whatever rate the spirit may be organized, it finds corresponding material, to supply its wants, and if any

element shifts its rate of vibration by the influence of proximate elements not in the organism, and is atomically attracted by the influx of other atoms, which, coming in to maintain the equilibrium, cause the whole organism to vibrate and maintain the power of thought and sensation."

While it is not easy to understand the above disquisition, we can see this, that the great chemist makes refined mundane matter of our common dirt-covered home universe the source of nutrient pabulum of spirit beings.

Older proofs: In Hudson Tuttle's "Psychic Studies," and his "Religion of Man," he concludes "that all spiritual beings have been evolved through physical forms." This is a glint of the luminous which "mounts to the crest of our essay and corroborates the deduction that spirit is offspring of matter."

DOES MATTER THINK?

Prof. Elliot Coues asks, "Does matter think?" If matter is conscious, attraction and repulsion look like caprice of matter, or coquetry between the elements.

One more point. From Dr. Edmund Montgomery we learn that in vegetal and animal protoplasm there arises little specks or particles called granules. These grow and develop into individualized objects and each the representative of a personality. They have a small life career and economy of existence. It is cell life. This cell life is comprehended in a see-saw movement of expansion and contraction. In this to-and-fro action the prominent thing expressed is motion. Added to motion there is growth to maturity and reproduction of itself. At length, as the cell attains adult stage, "it explodes" and liberates numerous specks or granules, which grow, enlarge and mature by the to-and-fro action of expansion and contraction, and become another race of cells like the original moners. In this protoplasm and its contents is seen the genesis of vitality, the birth of life. Life arising in matter simulating the de novo. It does more. This life depicts all the concomitants of spirit entity.

There is another curious quality respecting the phenomenon of motion. If you take common molasses, or brown gum shellac of commerce, heat the latter to softness and then let it be worked, pulled, kneaded, the brown color at length disappears and the shellac becomes white. Where has the color gone? What has become of it? Motion is the secret magician. It is the bleaching and transmuting power. The plastic energy of motion and its transforming agency in the above cases, and in others, is an instrumentality too potent not to be accorded the place of a prime factor in our problem.

ATOMIC VIBRATION.

With the moulding wave of motion we are led to understand that its transforming-power lifeward is quite antecedent to the more pronounced stage of vitalization. Electricity and magnetism are properties of matter and correlative of motion. Says M. Faraday (from Spirit-life): "Atomic vibration pervades all forms of matter." Charles Darwin says "the inmost secret of Nature seems to be motion." He then quotes Mr. Herbert Spencer, who designates motion as "infinite energy."

We notice Faraday resolves motion into "electric action." Cosmic matter is the source of electric action. Indeed, there is the same volume of proof to show that motion is innate in matter, as that it is the progenitor of electric action.

Elsewhere we have shown, and the conclusion will be here drawn, that motion is the primal element of life. But there is a parallel between life and mind. As was stated that motion is a property of matter, we are happy to again refer to Prof. Cope, who comes to our help by saying: "Consciousness is the property of matter." Observe a single unique illustration.

THE AMÆBA'S CHOICE.

Carefully examine a living aquatic ameba; a mere speck of jelly. It sends out a prolongation of itself in a finger-like prong, thus: (See fig. 3.) If this extemporized finger touches a morsel of food it draws it into the body corporeal, digests and consumes it. If the object touched proves to be a grain of sand it is not brought to the stomach, it is dropped and forsaken.

This little act of perception denotes choice. "Choice," says Prof. Romanus, "is a criterion of mind."

In chapter II. we have shown that Mr. Spencer and J. Luys deduce mind from impressions, from vibrations and shock made upon nerve substance and brain matter. The normal action of brain is vibration. The normal action of matter is vibration. Nature belong to the material and sensuous world of progressed matter. Not crude, but wrought matter, "the toil of the ages." Hence the potency of matter and the developing tendency in the properties of matter.

Through an eternity of travail in motility, dull matter is refined, is born and re-born, acute, susceptible, and finally with consciousness. It then portrays a portion of the raw material and adumbration of spirit.

Why should not original motion of cosmic matter, also the fundamental act of expansion and contraction of moners in protoplasm, become the progenitors of vibratory motion in the cerebrum of man? Electricity and magnetism are properties of matter and correlative of motion. They typify a higher grade of activity than the vital. They reach into the sphere of mind and move almost side by side in the race with thought.

Electricity and magnetism, or electro-magnetism, are largely ubiquitous.

They are omnipresent in four cosmic relations, as the material, the vital, the mental and psychic. But the two latter may combine in one. Observe further, motion, electricity and life are without form; but the two latter are vestments, ambient and pervading.

Matter is nebulous in space. Life is nebulous in water. Motion and heat are primal properties of matter. Motion and heat are primal properties of life. Motion is an infinite force in Nature. Life is an infinite product in Nature. Motion and heat are correlative forces in Nature. Life springs from correlative forces in Nature. Motion is a plastic power. Life is a plastic entity. Motion persists in moving. Life persists in living. Motion is the essence of life. Life is the child of motion. Spirit has different grades of vibration. Cosmic matter has different grades of vibration. If motion be a high grade element of thought, is it a high grade element of spirit?

Surely, then, have we not ample basis to say that spontaneous motion is the initial element in life's problem?

"Self-initiated motility or spontaneous expansion and contraction of protoplasm is the fundamental act of vitality," says Dr. Montgomery.

From these predicates there follows this conclusion and definition: Life is the sequence of persistent motile force in matter. Also the end and aim, the summation of life, is to maintain its well-being. We likewise conclude and believe that life and spirit are refined products of matter of the telluric world.

A. S. HUDSON, M. D.

Stockton, Cal.

PROF. W. M. LOCKWOOD.

He Discourses in Norwich, Ct.

The Norwich (Ct.) Evening Record of a recent date gives the following interesting synopsis of two lectures by Prof. Lockwood:

Prof. W. M. Lockwood, of Chicago, spoke before good audiences in Grand Army hall Sunday afternoon and evening. Dealing in the afternoon with the various systems of cure and the healing arts, Prof. Lockwood maintained that the doctors, physicians and mechanics, including the physicists, have developed "more scientific data for the welfare of civilization than all other classes of thinkers combined. He affirmed that—Socrates, Aristotle, Plato, Spinoza, Galileo, Copernicus, Newton and many others were all of them read in medical art. He traced briefly the various systems of cure from the time of Æsculapius to the present, and in dealing with mesmerism, faith cure, Christian science, mental science, and all other formulas of modern healing, he affirmed that each contained a factor of truth and had been able to accomplish much toward the amelioration of disease. Dwelling upon the principles of mental science, he instructed that by a persistent use of volitional powers, man not only grew in physical strength, but was able frequently to make the body subservient to mental control. He traced that a principle of magnetic selection was the real vitalizing influence in all of these various methods of cure, and that a principle of magnetic selection reciprocated by the patient was the real vitalizing energy in every instance of cure, no matter what might be the name under which it was given.

In the evening Prof. Lockwood took up the principles of thought transference, affirming that nature has only one method by which she transfers her energies, which is known to the scientific mentality as being molecular (or spiritual) in its character. That what is known as the X or cathode ray, now agitating public attention, is in reality only a principle of molecular induction, a process which, by raising the atoms of the intermediate opaque substance to a higher rate of molecular tension, established electro association between the object pictured and the sensitive plate.

People little thought when they were using the telephone that they were speaking through miles of solid copper wire, which is only another expression or mode of motion of what the popular mentality calls the X or cathode ray. The transference of a scene in photographic art through miles of solid space to the sensitive film of the photographer's plate, is another inductive demonstration of this great truth.

The phenomena of human speech projected upon man's consciousness through any intermediate space, whether connected by atmosphere highly tensioned, or by the telephonic wire, is only another verification of the great truth of mental reciprocity between spheres invisible and that of the mortal, and however much the popular mentality juggled its shoulders at the idea of a spiritual intercourse between these planes of thought, the scientific discoveries of every day only prove more and more the unity and sublimity of nature's formula of transference. The Professor introduced several experiments with his philosophical telephone, absolutely proving the position affirmed.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. The ablest lecture on the spiritual realm. In this little volume he presents an succinct form of the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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SPIRITUAL SCIENCE.

Practical Suggestions for a Course of Reading.

There is such a flood of spiritual literature that anyone desirous of becoming conversant with the subject is at a loss where to begin, and is sure to lose a good deal of time and means and be subject to repeated disappointments before he gains his end.

The trouble is that one cannot trust the advertisements and reviews of books. They turn out often so different from what one is led to expect. It is after a lengthy experience that it occurs to me that I might give others assistance who desire to read up in spiritual literature and become conversant with the facts and philosophy.

There are those who "engage in giving lessons and lectures on spiritual science, but very few can enjoy the luxury of listening to them. The great majority must learn by reading; and I believe most sincerely that the course of reading I here designate will prove more instructive than any series of lectures, for the reason that it can be taken up at any time, and that it may be far more thorough.

The first book I read was "The Encyclopedia of Death, and Life in the Spirit-World," by J. R. Francis. I was charmed with its direct style and evident sincerity of purpose, and it whetted my appetite for more.

Then I found that remarkable book of Hudson Tuttle's, "Studies in Psychic Science." It opened up a new field; I felt as though my mind had been given strength to penetrate immensely beyond its previous boundaries. Here was the outline to be followed up and filled in by investigation; a path marked out which must be followed, because, in a scientific way, there was no other. It led by gentle steps from matter to spirit; from the researches in Psychic Science to Spiritualism, and solved the riddle of immortality as coming up from the mortal.

Then I sent for the same author's "Religion of Man, and Ethics of Science." In that I found resolved the problem of man's relations to God and to himself, and the grand system of ethics flowing from Spiritualism. My next reading was the "Arcana of Nature, in which the creation is traced from the 'fire mist' of the beginning up to man.

I had become so interested in this author's inspirational writings that I sent for his "Life in Two Spheres, and Heresy, works written as stories, but carrying with them in a pleasing way the burden of philosophy.

When I had finished the latter, I felt I had indeed become versed in the beginnings at least of Spiritual Science. If I had to read over the same books I would begin differently. I would read the "Arcana of Nature" first, as that forms the physical basis of the whole structure, which is built up and worked out in the other books. I do not wish to flatter anyone, yet I must say that it is my honest conviction that these books, as a whole, form the grandest exposition of the new philosophy of life and death yet written, and will be so regarded by everyone who will carefully read them. They will become classic works and standard authority.

I understand that the medium author has revised and enlarged his "Arcana of Spiritualism," of which a small edition was published twenty years ago, and awaits a favorable opportunity to publish again. What more he can say on the subjects discussed, that he has not already said in the previous volumes, I am at a loss to know, yet specimen paragraphs which have appeared in the Spiritual press show that he does not repeat, but goes on to new fields.

With the aid of the many spiritual intelligences which appear back of the answers given in the question department of THE PROGRESSIVE THINKER, this does not appear a difficult task. By the way, I notice Brother Hull and others have suggested that these answers, so plain in statement and full of practical common sense, answering questions which daily arise in the minds of all who think, be published in a volume. I hope this suggestion will be favorably received. It will form the crowning work of this series; a sort of explanation and commentary, smoothing over the rough places, and making plain all obscure passages.

As Mr. Tuttle, in the preface of his books, disclaims their authorship, more than as an humble amanuensis, writing carefully what is given him to write, either automatically or by inspiration, I feel that I am not praising him, but the controlling intelligences, who have found a most admirable channel for the communication of the most sublime ideas, in a form to which the most rigid scientist cannot object.

VICTOR I. CARROLL.

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Dr. Maybe and..... Mustbe.

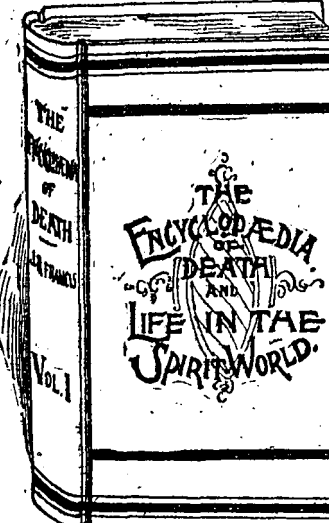
You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor may be experienced. But the old doctor must be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy may be good—but let somebody else prove it. The old remedy must be good—judged on its record of cures. Just one more reason for choosing AYER'S Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence—fifty years of cures. If others may be good, Ayer's Sarsaparilla must be. You take no chances when you take AYER'S Sarsaparilla.

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PLANETS & PEOPLE

... THE GREAT ... Year Book of the Heavens FOR 1896.

PLANETS AND PEOPLE, the Astronomical and Astrological Monthly which has attracted so much attention during the past year, and which is now fully equipped for the year 1896, is now ready for the press. The reason for this change is because many subscribers prefer to have the year's conditions in advance rather than by the month. It will be profitably illustrated with about 100 cuts, elaborating upon the science of planetary life, and the relation of the people to the stars.

FIFTY-TWO LESSONS on the general weekly doings for the year, is the feature of the work, and together with a world of other information and special matter make up the most marvelous book on the wonders of the heavens and the relation of the stars to human destiny. Subscribers now receive a copy of the first print which will be ready December 1st.

THE CONTENTS OF THE WORK ARE:

Preface. Introduction. Signs and Figures. Advance Weekly Star Reports for 1896, containing 75 pages of matter pertaining to horoscopic delineations relative to the times. A group of Mystics, emblematically illustrated. A group of Vegetarians, emblematically illustrated. A group of Reformers, emblematically illustrated. Personal Character Delineations, giving numerous occult lessons for students of the law. Ormeby's Calendar Ephemeris, a marvelous compilation of facts for the year 1896. Agricultural Pointers—a guide for farmers and gardeners. Weather Bulletin—showing storm periods for the year. Physicians' and Surgeons' Anatomical Chronometer. Health Department—giving numerous hints and suggestions of value to all. Editorial Mention, Reviews, Special Matter, Etc., Etc. Price: Paper, \$1.00; Neatly Bound in Cloth, \$1.50. Address all orders to 40 LOOMIS ST., CHICAGO, ILL.

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—OR— Skeleton Keys to Sacerdotal Secrets.

BY DR. R. B. WESTBROOK.

Profoundly reverent, but thoroughly radical; exposing the fabulous claims of ancient Judaism and dogmatic Christianity, and showing clearly the mythical character of most of the Old and New Testament stories, and great historical events, of importance and not a person. A genuine sensation. Price \$1.50. For sale at this Office.

THE PRIEST, THE WOMAN

—AND—

THE CONFESSIONAL.

BY FATHER CHINIQUE.

This is a most valuable book. It comes from an Ex. Priest, whose character is above reproach, and who knows what he is talking about. It contains the following chapters: CHAPTER I. The Struggle before the Surrender of Women's Self-respect in the Confessional. CHAPTER II. Auricular Confession a Deep Pit of Perdition for the Priest. CHAPTER III. The Confessional is the Modern Sodom. CHAPTER IV. How the Vow of Celibacy of the Priest is made easy by Auricular Confession. CHAPTER V. The highly-educated and refined Woman in the Confessional. CHAPTER VI. Auricular Confession a source of heretofore unaccounted for Auricular Confession. CHAPTER VII. Auricular Confession a source of heretofore unaccounted for Auricular Confession. CHAPTER VIII. Auricular Confession a source of heretofore unaccounted for Auricular Confession. CHAPTER IX. Auricular Confession a source of heretofore unaccounted for Auricular Confession. CHAPTER X. Auricular Confession a source of heretofore unaccounted for Auricular Confession. CHAPTER

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

C. L. B. Express, Oregon. Q. (1) From whence come the meteoric stones?

A. As the strength of the Roman Catholic church lies in the ignorance of its followers, will not their education overcome the danger which is said to threaten?

(2) Where did the A. P. A. originate?

(3) It is said that Pope Pius IX. fled from Rome. Why did he leave? Where did he go, and did he return?

(4) What book gives a correct history of the rise and advancement of Catholicism?

(5) (1) There are vast zones of meteoric bodies revolving around the sun in the inter-planetary spaces, with extremely elliptical orbits, and when passing through these zones some of these bodies, which vary in size from dust to tons in weight, fall into the earth's atmosphere, and if not evaporated by the great heat reach the surface.

(2) L. C. B. errs in supposing the strength of the Catholic church lies in the ignorance of its laity. Its strength lies in the unscrupulous and far-reaching policy of its leaders, and the powerful organization, which concentrates its power in the hands of a single master, who represents God on earth, and to whom absolute obedience must be given.

(3) It is a strictly American organization for the purpose of the protection of American ideas. See the A. P. A. Manual.

(4) Pius IX. fled from Rome at the great uprising of the people in 1848. He took refuge in Gaeta, where he urged on the Catholic powers of Austria, France and Spain against his country, which had won its liberty under the brave and devoted Garibaldi, and Mazzini, and the Republic of Rome. In 1850 Pius was restored by French bayonets. But Italy had awakened and roused from the dust into which the holy church had crushed her for ages, and when the Austrians retired in 1859 and the French in 1860, Victor Emmanuel made Rome the capital of United Italy. Yet with the loss of temporal estate, the Pope has greatly increased his spiritual prestige. He has led the church back to the Middle Ages in the promulgation of the two most outrageous dogmas, "The Immaculate Conception" and "Papal Infallibility." In the eighty-fourth of his famous encyclical of 1864 he condemns the liberty of conscience and of the press, the rights of government above the ecclesiastical, the rights of the people to make their own laws, etc., and as heretical all the cardinal ideas of modern thought.

(5) The great works on Catholicism are all written by Catholics, and hence are unreliable, for to lie for the church has been taught commendable since the days of Tertullian. "The Popes and Their Doings" is valuable for a small volume, and if one has time, Gibbon's "Decline and Fall of the Roman Empire," and Hallam's "Middle Ages," would be a good course of reading to show how, step by step, the Catholic church grew strong by the ruin of the old civilizations, and from the glorious Augustan Age plunged Europe for a thousand years into the night of ignorance and superstition. For the courage of the warrior the church gave the self-torturing flagellant; for the philosopher, the whining priest; for the statesman, the cunning, perfidious priest; for a nation bound together by the bravery of patriots, a race of cowards, driven by spiritual shepherds; for a code of just laws, the most cruel and extortionate, which robbed the people and made them slaves.

J. M. Rooney, Kansas. Q. While attending camp-meeting at Wallula, Kansas, last fall, I consulted a medium. She told me she saw near me the spirit of a child about two years old, who called me uncle. I remember a boy's sister's child, who passed to Spirit-land twenty-two years ago. Now, if there is a spiritual growth there, as you say, why did this spirit appear as a child after twenty-two years, and not full-grown in her "Father's mansion," as she should be, and as we would expect to see her?

A. The fact that this spirit was the one she purported to be should be proven beyond doubt before a theory be demanded. But, granting that this has been done, the explanation would be that the spirit was seen subjectively by the medium, as she was on earth, for the purpose of recognition. This has been repeatedly explained, as the spirits who frequently appear in the clothing they were while in earth-life, the clairvoyant seeing them as the spirit wants to be seen, and not as it is actually.

T. Dostybach. Q. (1) Can a spirit locate mines through a medium?

(2) Why are not mediums and people who receive to be guided by a person guides to the accomplishments of their purposes?

(3) It is possible, but the class of spirits engaged in such tasks are unreliable, as the purely money-getters are here.

(4) Because it is designed for the good of all, that individuals do for themselves, and not have things done for them. If it should become the rule that whenever anyone become possessed of great plans for the good of mankind, he should be given unlimited means for its accomplishment, the motives for effort would perish, and the means furnished would be worthless by its superabundance. Until we put to the best use the means we have in our hands, we ought not to expect fortuitous aid. Are we quite sure the great, good and glorious things we would do are from the love of charity and unselfish love of others? Are we quite sure that we have no desire for the honors and fame in the schemes we would execute? The spirits, who read one's soul as an open book, may know and regard one's cherished purposes in a very different light. Before we go to them for aid, let us make clean the sanctuary of our hearts and assure ourselves that it is not from some concealed fibre of selfish interest we ask assistance.

The first lesson to be learned by Spiritualists is that the information to be sought from the spirit-people should be spiritual.

J. F. Parker. Q. I received a sealed letter from a medium, and on opening it found a message from a person claiming to be an aunt of mine. The name is here, but when in this life she could hardly write her name; but the writing is small and neat. She has been dead about seven months, was past sixty. Could she learn in that time and know how to write in a sealed letter?

A. In almost all cases there is one controlling spirit who acts as an amanuensis for those who wish to communicate. The difficulty this correspondent meets is really an evidence of the genuineness of communications thus received.

S. Bigelow, Cleveland. Q. (1) What think you of "Oahspe"? To what extent is it entitled to credence in its statements of facts, history and philosophy, especially in cosmogony?

(2) What is your opinion of Dr. Crowell's book, "The Spirit-world," published in 1879, especially as to the spheres or "heavens" and their realistic and material accessories of horses, carriages, steamboats, railroads, explosions on trial trips, etc.

(3) Of the genuineness and truthfulness of "Oahspe," there is not the least evidence aside from that furnished by itself. It is written in the antiquated style of the Bible, and thus carries with it a glamour of sacredness. Now the question is briefly: If the spirits, who purport to have written this book, came to write, would they use the direct, terse language of today, or that of the obsolete past? I hold that if they were truthful and well-informed they would use the present form of speech. If they wished to depict a spiritual world on the earth, they would take the antiquated "sacred form," just as they have done. There is no other reason for employing such phraseology. It is not distinctively a sacred form of speech, but simply an outgrown one, preserved in sacred writings because these do not admit of change. There is only one reason why they should be imitated, and that is to gain prestige from the imitation, which is itself a willful deception. Hence the internal evidence of "Oahspe" is against its truthfulness, and it may well be placed with the great number of imitative books that feebly shine by borrowed light.

(4) Dr. Crowell's book on the "Spirit-world" has so much that is valuable that it is more to be regretted that the matter which has caused so much adverse criticism was admitted. Dr. Crowell was a very dear friend to me, and I had the pleasure of reading portions of the manuscript before publication and the earliest proof-sheets. I used every argument at my command to dissuade him from publishing these descriptive passages, which so materialized the Spirit-world as to make it a farce-comedy. He repeatedly presented the matter to his spirit guides, and they were decided that the matter should remain unchanged. The explanation I have received is that the communicating spirits mistook the scenes of earth for those of the Spirit-world, or became confused in their messages by some difficulty they met with in transmission. However that may be, or from whatever source, the descriptions were misleading and have worked out harm.

A second volume was prepared, which, Dr. Crowell told me, laughingly, was far beyond the first. Yet, when I was ready for the press, the spirit-authors commanded it to be destroyed, and he obeyed. They surely manifested wisdom in this order, however much they showed the lack of it in admitting such harmful matter into the first.

Mrs. F. E. Graves. (1) Why should we rejoice at death, believing the person far happier, if the future is only a continuance of this life?

(2) Does a little child, torn from its parents, men and women, and if there are bad spirits it is not in danger of falling into bad company?

A. (1) Death should not be a cause of rejoicing, except when it liberates a spirit from a body in which, if it remains, it can only suffer, or at the expense of maturity. The mortal life is its trial, for its uses and development, is as desirable as the spiritual that follows. As a general expression it is not best that death come early, but it is so ordered that in the continuous life the losses are supplied, and, after a series of years, the same end is gained.

(2) There is no danger that the pure spirit of childhood will be contaminated by bad influences in the sphere above us, for their attraction has stronger influence, and the children are accepted by those who are attracted to them. Yes, the child has regrets, as does every spirit, but the new surroundings are so loving and kind, which receives them soon banishes their grief.

KNOWLEDGE.

Who giveth me to understand The least of all the grains of sand, Shall give me knowledge that explains All space and all that it contains.

Who maketh me to comprehend The law by which the colors blend, Shall lead me more of wisdom's gold Than ever tongue of man hath told.

Who teaches you and me to know The life that makes the aching brow, With God shall bring us face to face, In all his works of time and place.

Who makes us understand the power That sends the leaf and forms the flower, And shapes the crystal fold on fold, Shall teach us all that may be told.

Who seeketh God in heavens enshrined, In vain shall he, or any, find; But he who seeks with inner thought, At least his shadow may have caught.

B. F. SLATER.

THE FARMER.

The king may rule o'er land and sea, The lord may live right royally, The soldier may in battle die, The sailor roam o'er ocean wide, But this or that what e'er he befall, The farmer he must feed them all.

The writer thinks the poet sings— The craftsman fashions wondrous things— The doctor heals—the lawyer pleads— The miner follows the precious leads— But this or that, what e'er he befall, The farmer he must feed them all.

The merchant, he may buy and sell, The teacher do his duty well; But men may toil through busy days, Or men may stroll through pleasant ways.

From king to beggar, what e'er befall, The farmer he must feed them all.

The farmer's trade is one of worth; He is the one who feeds the world, He is the partner with the sun and rain, And no man loses for his gain, And men may rise, and men may fall, But the farmer he must feed them all.

The farmer dreads his mind to speak— He has no gift or place to seek; To no man living need he bow— The man that walks behind the plow Is his own master, what e'er befall, And king or beggar, he feeds them all.

God bless the man who sows the wheat, Who finds us milk and fruit and meat; May his purse be heavy, his heart be true.

His cattle and corn and all go right; God bless the seed his hands let fall, For the farmer he must feed them all.

LILLIE E. BARR.

Who conquers indolence will conquer all the rest.—Zimmerman.

Convey a libel in a frown, and wink a reputation down.—Swift.

THE GREAT OBSTRUCTION.

A Plea for Honest Mediums and Mediumship.

TO THE EDITOR:—A beautiful, little city is Omaha, with its balmy air and cleanliness, its wide streets and spring sunshine.

Here, as in many places, I find the work of the most medium obnoxious among the masses by the fraudulent work of charlatans. It requires the work of more than one honest medium to clear the path after the Augean stables of falderiol or dishonest mediumship have been located in a city for a while.

Yet I have been greeted with good audiences both here and in Council Bluffs, and find a great interest in both cities.

I shall try to be at Clinton Camp this summer, and shall devote the greater part of the time to conducting classes in psychic and spiritual law and development, and to diagnosing disease. I now would like to hear from intermediary points for June and September.

In a recent number of THE PROGRESSIVE THINKER I noticed an article from W. H. Bach. For over two years I have used with the same language and development, and to diagnosing disease. I now would like to hear from intermediary points for June and September.

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At present with the subject of Spiritualism, being agitated by the press, we may well ponder over the trouble which the rank growth of frauds in our ranks is making for future generations, as well as now.

Organize, organize, organize; join the N. S. A., take off your feet, love honest mediums, and seek your way out of those whose lives are not reputable, and the dawning of the morning will indeed come to earth.

Unless Spiritualists arouse themselves the next ten years will bring forth fraudulent mediums and fakes to one.

The day that Spiritualists stop asking for sensational mediums, and seek rather genuineness, that day the door will have been closed upon an army of charlatans and humbugs. The day they appreciate, recognize, reward and love their honest mediums, that day faith will come again to the masses.

The day that Spiritualists work as hard and make as good a thing of it to keep their doors open, as mediums do to push forward the work, that day Spiritualism, as a science, religion, philosophy, or whatever you may choose to term it, will see the beginning of popularity; and the day Spiritualists love the honest mediums, that day the door will have been closed upon an army of charlatans and humbugs.

CARRIE FULLER WEATHERFORD.

LOVE AND LABOR.

We do not all, for our deeds remain To crown with honor or with stain; Through endless sequence of years to come

Our lives shall speak when our lips are dumb.

What though we perish unknown to fame, Our tomb forgotten and lost our name? Since earth is wasted in heaven or earth.

And nothing dies to which God gives birth.

Though life be joyless, and death be cold, And pleasures pass as the world grows old, Yet God has granted our hearts relief, For love and labor can conquer grief.

Love sheds a light on the gloomy way, And labor hurries the weary day; Though death be fearful and life be hard,

Yet love and labor shall win reward.

What though we mourn? We can comfort pain; What if we die, so the truth be plain? A little spark from a high desire Shall kindle others and grow a fire.

We are not worthy to work the whole— We have strength and we have a soul; Enough for us if our life begin Successful struggle with grief and sin.

Labor is mortal and fades away, But love shall triumph in perfect day; Labor may wither beneath the sod, But love lives forever—For love is God!

JOSEPH M. NOBON.

A Philanthropic World.

Everyone should engage in it to some extent, at least. We desire to reach thousands of new readers and have them become accustomed to the weekly visits of THE PROGRESSIVE THINKER. In order to interest them we offer an unparalleled inducement. Each new subscriber who sends us 25 cents will get THE PROGRESSIVE THINKER for three months, and The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, a book that is elegantly printed and contains 400 pages.

The information they get from the book will prove invaluable. This offer holds good only through April.

Any one of our present subscribers, who will send us a new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

"The Dead Man's Message," an occult romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

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WHAT THINKEST THOU?

The Keys to the Kingdom of Heaven.

The Subtile Alchemy of Thought.

Thought is the alchemist which distills feeling and spreads it upon the outer mirror, which reflects its every shade and hue. The human face, more than all else, is the tell-tale mirror; but every gestation and movement of the body tells unspoken secrets which no artifice can keep or cover. The expression of the eye, whether lighted up with the fires of affection, or cold, leaden and unresponsive; the grasp of the hand, whether cordial and friendly, or lax and indifferent; the intonations of the voice, whether musical with the impulse of good cheer from within, or mechanical and measured, are each thoughts made visible.

One may close the doors of his "house wonderful," pull down the curtains, close the blinds and descend into the cellar of his being, yet he cannot blot out or hide the thought-regard which is engraven upon his soul.

There is no wall so high that thought will not soar above it, and, perching upon an altitude far beyond, flaps its glad wings exultingly at the folly of him who sought to circumscribe its range. There is no pit so dark or deep that thought will not dig below it and with its Archimedean lever bring forth some hidden treasure.

Thought defies bolts and bars, and is the one thing indestructible, inconceivable and eternal. All the mighty din of chisel and hammer; all the grand architecture and masonry which looms up before our enraptured vision; all the mighty engines of power which propel the world's vast machinery and traverse the length and breadth of the land with their fiery steeds and human freightage; every invention and discovery that has added to the convenience and comfort of the race, had its inception in that little, mysterious, unseen workshop, the human brain of some enthusiast, or, perhaps, so-called "crank."

From the earliest mineral to the most subtle electric currents and vibrations of sound, nearly everything in the universe has, through the ingenuity of man, been made to subserve his thought, purposes, and been utilized as freight-carriers and message-bearers, until, at last, in the nineteenth century, he stands aloof from the crucible, and declares that thoughts are things—that the unseen is the only real; and without apparent effort sends healing balm and messages of good cheer to the absent or afflicted upon the subtle, unseen wires which, by psychological experiments, are found to extend from soul to soul, irrespective of distance and intervening objects; and that thought may be transmitted from continent to continent, yea, from world to world, with a celerity which outrivals the electric current. Mental therapeutics have proved that the highest agent, in overcoming crime and disease, lies in the realm of electricity, magnetism and silent thought currents.

The entire universe is a gallery hung with thought-pictures. Every human dwelling, whether of the high or poor, high or low, reflects the mental attitude of its inmates. This fact has been many times verified in the experience of sensitive souls whose life has carried them into the different homes of the land.

We have entered palatial homes, where all the grandeur and elegance of æsthetic taste and costly appointments were displayed with a lavish hand—rich carpets, the finest tapestry, the finest paintings and most elegant furniture, yet, withal, the scene was but a dull, staring blank, because the thought purposes behind it were sordid and selfish.

Again, we have entered the humblest homes, where the floors were uncarpeted, the walls were bare and the furnishings scanty, the tolling inmates having been held in the unyielding grip of unpropitious circumstances, which only enabled them to procure the necessary food and raiment for the children of their love; but there was cleanliness, refinement and true kindness of heart, which made everything radiant and bright. Loving and courageous thought permeated the very air, and the unbuttoned slice of bread and cup of cold water were seasoned with a welcome which made them sweeter by far than all the costly viands of a self-pampered epicure, and we were led to exclaim with one of old: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

If we study the history of the ages, we find that those who have done the most for the progress of humanity have been those who have carried the heaviest burdens. There is a work of love for truth and humanity's sake, and it had a fascination which mere mechanical labor never possesses.

The mere bread-winner who follows the treadmill of existence with no object ahead, no thoughts but those born of cold necessity, calculating effort and worldly scheming for worldly ends, must ever feel that labor is a curse and life not worth the living.

The immortal Emerson once said that there is no high, no low, in the occupations of life, save as we imbue them with high or low thoughts; and there is no situation so demeaning that it cannot be elevated by putting into it a noble purpose. Action is the life of the universe, and intelligence is the great motor-power which is pushing forward the car of human progress; and when the dream of Edward Bellamy shall come true, which

it surely will, and the spirit of altruism becomes the golden rule of life, then will work no longer be drudgery, but a recognized means of advancement, giving gladness, hope, contentment and divine assurance, which makes every effort a step toward some diviner goal than sense can ever reach, and "What thinkest thou?" will be the key to the kingdom of heaven.

GLANER.

MATERIALIZATION.

It Has Been Well Established.

An Answer to Robert White.

TO THE EDITOR:—There is no law of social comity, that I know of, that will exempt a man from criticism who is so bold as to brand a whole class of persons as frauds and impostors, as Mr. Robert White, Jr., did the materializing mediums in your issue of May 2d.

To commit a fraud is to commit a crime, and Mr. White should not go unrebuked for his unreasonable and untruthful charge against the materializing mediums in the article referred to. In that article he says: "I am going to make a sweeping assertion, and I do not care who it may disturb; it is this: there is not one medium who practices in this line (materialization) that does not have paraphernalia or a confederate, and sometimes both." "You will often read where a medium was thoroughly searched and dressed in a suit of black—in their hurry to search the medium, they did not remember to search themselves; if they had done so, they would have discovered that someone had a second-hand clothing store concealed."

I know that Mr. White is wrong. There are genuine materializations of both clothing and of the spirit; and that such phenomena do occur without the aid of paraphernalia or a confederate either, I am sure, and for a man to say that no such a thing takes place, only exposes his ignorance.

I feel that Mr. White has done the materializing mediums a great wrong and I feel bold in telling him so. And, I would say, White is not alone in this ignorant wantonness of branding mediums as frauds and fakes, for there are hundreds of others whom these remarks will fit, and I want them to consider that I mean them too.

That there is fraud in spiritual manifestations there is no doubt, and that there is genuine I know; and no person shall brand them all as frauds without getting a slap in the face, if I can get a chance to do so (this is allegorical).

Nineteen-twentieths of the cries of fraud are with the persons who cry "thief." Those people, as a rule, are totally ignorant of the laws of spirit return, and have no idea that their own dull, uninspired, suspicious minds retard the manifestations, and oftentimes make it absolutely impossible for the spirits to produce a materialization. When that is done, then comes transfiguration and personations. If people would use mediums decently, and give them kind and loving thoughts, instead of soul-gene, they would get far better results than they do. But instead of extending to the mediums kindly feelings and loving hearts, too many go into the seance-room with green eyes and with the feeling that they are going to discover a mare's nest, and then complain because pure and spotless angels do not come to them on bended knees, as though it be the bounden duty of spirits to sneeze when they take snuff. They seem never to think that the Spirit-world is in no ways bound to leave good company to get in their presence. G. H. WALSER.

Liberal, Mo.

Sits Up in Her Coffin.

While the friends of Clara Heppentall were gathered in her home at Freeborn, N. D., talking of her life and her death, the day before, they were startled by a shriek coming from the room where the body had been laid out. Several of the men present rushed to the room, but instantly ran back with blanched faces. Sitting upright in her white robes was the supposed corpse, with wide-open eyes, her lips began to move as if she would speak. Then the young woman fell back into the coffin. Charles Burton, a neighbor, fainting. The frightened men finally plucked up courage enough to go to the assistance of Burton, and a doctor was hastily summoned. The doctor came, and arrived Burton had recovered his senses and the doctor examined Miss Heppentall. He announced that there was life and that the case was one of suspended animation. He applied remedies, and soon the woman was resting quietly. She sleeps all the time and today was sinking rapidly.

Waukegan's Haunted House.

It is probable that another attempt will be made soon to solve the mystery of the haunted house at Waukegan, Ill., reported to have been the scene of several people in the neighborhood who believe a murder was committed there about two years ago, and that a careful search would reveal the bones of the woman who disappeared while living in the house. F. Johnson, who was the next to the last tenant, is firm in the belief that the house has a ghost.

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